

(sensation)
the act of looking inwardly as first
meets with innumerable differences, as many
as the sensation of outwardness encounters
But these differences disappear as they are
seen to be complementary relations of
each other.

[Man lives in one world made
up of differences. All these differences
preach to him more and more
of their reality so that in the
end he can hardly bear the oneness

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Inward and outward are perceptions
which can be material as well as immaterial.

One is perception with emphasis on the
individual inward doings (the doings
not being separate from the perception
of them), and the other, the objective,
is perception of himself, but further
removed in forms of "otherliness" of
himself. Now, having in himself
the universe and being the universe,
can only perceive the universe
in relative direction his mind turns

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of their purpose. }

The difference disappears as
they are seen to be complementary
relations of each other. Man lives in
one world — — — of their purposes ↗

Being diverted by the emphasis on
sense conditioning, man sees ^{only} ^{mainly}

this very narrow world to which he

is attached by circumstance and

environment which have helped

him to make this ^{segregated} [crudely constructed]

world for himself.

The emphasis on sense perception

which favors this crudely dreamed of

world causes the illusion that its

separated states are forever true and

that for one to gravitate to the other

towards unity is impossible. But
it is just for this that these
states do exist. Without their
having this purpose of development,
the mere division into differences
would be meaningless.

Our driving to conquer
sense-perceived worlds is eventually
conquered by the world of sense,
which drives us continually deeper
into sense-perceived worlds. The
more we are engrossed in the conquering,

(of the worlds of our dreaming
of sense perceived worlds), the

more we become engrossed in sense

which in the end controls the

would be world conqueror even

to the end of the world. To the

end of his life, he cannot see

anything else but the world

of sense.

The human mind is surrounded

by its sense world but man becomes

irrational when he does not

learn from his experiences that to

claim is for his possession means
unavoidable poverty for him in
the midst of nature's imperial
prosperity. Nor can his physical
knowledge correct his own poverty
of living when that knowledge
series, in the main, doctrines of
possession through which added
knowledge but aggravates the
contradictions between desiring peace for
himself while at the same time
playing the part of a offender against

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the peace of others.

The illusion of one's own power
becomes the reality of impotence.